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## For the Herald and Journal.

### WHAT IS THE CAUSE?

#### A DIALOGUE.

H. Br. D., I am glad to meet you this morning; my mind has been dwelling considerably of late, on the low state of religion in this place, and I have been trying to ascertain the cause of it, but as yet I have arrived at no very definite conclusion. Will you give me your opinion relative to it?

D. Yes, brother H., I can give you my opinion, for it is a subject I have thought much upon for some time; but as all are liable to err in judgment, my opinion may not be correct.

H. Well, let us hear what it is, and then perhaps we shall be better able to decide.

D. Well, then, I think the main cause is this: the church as a body, is not as spiritual as it ought to be, and hence this death; for the apostle tells us that "to be carnally minded is death," but as the church is composed of individual members, I believe every one who is not doing all he can, is responsible in a greater or less degree, for the coldness that prevails.

H. Indeed, brother D., I never thought I was responsible for this state of things. As a general thing I have kept up my family devotions; and at our social meetings I always calculate to take up my cross, and either pray or talk, or both, and you know I have ever been present at all of our meetings.

D. Yes, brother H., I know all this; but after all you may have thrown stumbling blocks in the way. We are usually more blind to our own faults than others are. Now, brother, would you be willing to be informed of your failings, supposing you had any.

H. Why, yes, I think I should. I certainly ought to esteem that man my best friend who would inform me of them, with a view to correct them. If you discover in me anything wrong, will you set me right?

D. Yes, I will try, but not at this time. Meet me to-morrow evening at my house, and we will talk further on the subject. In the meantime let us pray much, that whatever we say, may be said, as well as received, with the kindest and best of feelings.

### FAILINGS DISCOVERED.

H. Good evening, brother D., I have come according to agreement, to talk over more particularly, the things about which we were conversing yesterday; but there is a strange mixture of good and bad feelings in my mind. It makes me feel well to think I have a disposition to get right; but it makes me feel bad to think I have failings; I hate to own it. But I have been praying and examining my heart to-day, and I have discovered some things about myself, which I wish were different. I wait now, to hear what you have to say concerning me.

D. Well, brother H., I will say first, that I think you quite worldly-minded. Your riches appear to be increasing yearly, and contrary to the injunction of the psalmist, your heart seems to be set upon them. You are not as liberal as you were formerly.

When you were not worth more than half what you now are, you paid nearly twice as much for the preaching of the gospel and other benevolent purposes. Then we heard no complaint from you on account of so many charitable objects; you were always ready to cast in your proportion. Now it is not so; if asked to give, you frequently complain that you don't feel able to do much, if anything—your circumstances are such, or your family expenses so great, that you cannot afford it; but you can afford to buy a lot of a hundred acres of land, almost every year.

Again—not you but the world generally violates the Sabbath, which almost all worldly minded persons are apt to do.

Not long since, you arrived at home on Sunday evening, after having travelled all that day. Your excuse was, that "you could not afford to lay by all day upon expense." But if you had been at home, yourself and team would have required just as much to eat and drink, though perhaps the expense would not have been quite so much. I think professors ought to consider the commands of God of more value than failings. Cannot the world very readily discern which we love best? I have one thing more, and that is all I know against you.

H. Well, let me hear the whole plain.

O, may the mantle of Elijah fall upon Elisha, or, may a double portion of his spirit come upon the writer.

May God bless and console the dear bereaved family, and sanctify the death of our beloved brother to the good of the church at Biddeford, and wherever he has labored.

JOHN CLOUGH.

West Cumberland, Me.

### For the Herald and Journal.

#### A SCENE.

Searching for the happy, I found a group of young, with smiling faces and glowing cheeks. Among them was heard the sound of the violin, mingled with mirth and merriment, while they engaged in the giddy dance. Surely, thought I, these must be the happiest of the happy. So I drew near to observe more attentively. Then I beheld, what had before been unobserved, a dark and dense cloud, seemingly charged with wrath, hanging directly over their heads, and apparently settling down upon them.

Certainly not.

I would say, then, that you do not rule your spirit at all times, as a Christian ought.

You are apt to get angry and fly in passion.

Now, the world sees all this; and though you bear your cross as you say, yet your praying and talking produces no good effect upon the unconverted; for they are thinking all the while of your inconsistent life, and conclude if you enjoy religion they do not want it. It serves only to convince them skeptical. What do you say to all these things, brother?

H. I acknowledge that they are all true, though I never fully realized before that by so doing I was injuring the cause of Christ.

I suppose you did not; and this was the reason why I thought proper to tell you.

H. I am thankful that you have been so kind,

and thereby shown yourself my real friend. I trust, by God's grace, I will be more frank, and tell each other frankly, and in love, what we think is wrong.

I hope so too; and with your permission, I would like to call at your house to-morrow evening, to have you in turn rectify me.

H. I certainly shall be willing to help you all I can, for "one good turn deserves another," as the saying is.

I have been thinking if we could persuade others to meet in like manner, for the purpose of assisting each other in the way to heaven, it would be a good plan. Good evening.

### A GOOD MAN.

H. Good evening, brother H., I hope you will do as plainly with me to-night, as I did with you the last time we met.

H. I think I am ready to perform my duty towards you, and I do it with a great deal of pleasure, too. Ever since we parted last, I have been trying to find something against your moral character, and to tell the truth, I have

not found nothing worth mentioning. You are, so far as I can ascertain, proverably benevolent

—some have thought you rather too much so for your own interest. You always appear to be even-tempered, at home and abroad; humble and faithful in the discharge of every duty, as well as anxious to abstain from all appearance of

escape, forever. Then I learned that such were in constant "danger of hell fire." This filled me with sadness; and with depressed spirits I turned to depart; but while in the act, wild shriek rent the air, the music and dancing suddenly ceased, and lamentation and wailing took the place of mirth and folly. I looked to learn the cause. Death had hurried his fatal dart; and one had fallen; and I fear a deathless spirit went from the dance to the fiery pool below. Then I said of mirth, it is madness.

### For the Herald and Journal.

#### SUGGESTION IN BEHALF OF MINISTERS.

Some six or eight weeks since, I made, to the pious readers of your valuable paper, a suggestion to devote half an hour on Sabbath mornings in fervent prayer for a special baptism of the Holy Ghost upon the ministry of the church.

Since that time, I have felt more deeply the importance of such an effort being simultaneously made by the entire church of Christ. Some of the reasons for such an effort are as follows:

1. The spiritual existence and prosperity of the church require it. In proportion as she declines into a lukewarm or worldly state, will be the declension of the ministrations of her pulpit;

few Pauls will be found who will "declare all the counsel of God."

2. The ministry need the prayers of the church. If the inspired prophets, apostles and evangelists were thus sustained—as indeed they were—it is preposterous to suppose uninspired ministers can do without it.

While conversing with a Baptist clergyman, not long since, on this subject, he remarked, "If I could throw myself upon the sympathies and prayers of the church, I would gladly lay my written sermon one side; but I cannot do it; the church does not hold up her ministers in believing prayer, as she ought, and as the might."

What this preacher expressed, is doubtless, the feeling of many sincere ministers of the Lord Jesus Christ. They go into the pulpit weighed down perhaps, under a sense of their physical and mental infirmities, feeling their fearful responsibility to God, and exclaiming, "Who is sufficient for these things?" How consoling under such circumstances, to know that the prayers and faith of the church are being exercised in their behalf, and in behalf of the truths of the Bible, that they may have their designed effect.

3. The salvation of the world is committed, instrumentally, to the church; in proportion as she exercises the spirit of prayer in connection with a holy, operative faith, will souls be saved from the woes of that world where their worm dieth not and the fire is not quenched."

4. God holds the church responsible for a faithful improvement of all the talents and powers committed to her charge. God commissioned his angel to curse bitterly the ancient city of Meroz "because the inhabitants thereof came not up to help of the Lord—to the help of the Lord against the mighty." Christian reader, please consider this fearful anathema. Not for actual transgression, but for neglecting to come up to the help of the Lord, is this terrible judgment announced.

In conclusion, permit me to ask, for the simultaneous observance of the suggestion above made, if it would not be practicable to observe a season of prayer similar to the concerts of the missionary and Sabbath school enterprises? In my humble opinion, these institutions of the church are no more important than a holy and devoted ministry—indeed, on the latter, the former, under God, mainly depend.

Methinks there is not a gospel minister in the land who does not feel the need of the sympathy, faith and prayers of his people, and mourns because he has them not more fully. O then, brethren and sisters of the church of Christ, let us faithfully bear them upon our hearts before the mercy seat, praying they may be men of clean hands and pure hearts, and that God's word through them may be attended with the omnipotent energies of the Holy Ghost.

Jan. 16, 1848.

### For the Herald and Journal.

#### KINDNESS AND HAPPINESS.

BY GUSTAVUS VASA, ESQ.

That man would leave his name to be another name for folly, who, searching for riches should wend his way to the icy zone, and spend his invaluable years in working out deep caverns in the towering iceberg, expecting to find the rainbow pearl, the sparkling diamond, or the yellow gold. What shall we say, then, of that person who desiring the wealth of happiness, undertakes to find it upon the cold and sunless ground of haughty pride and selfishness. The riches that these seek, are brighter far, and more desirable, than all the wealth of earth. Happiness is sought evermore, by all. But alas! what multitudes search for it in vain, because they will not learn that the spirit of happiness alone, is heir to real joy. The heart of man is so constituted, that it never can be happy while ill-will is unjustly entertained against any creature. There is something strange about it, yet it is surely true that our happiness is commonly to be measured by our love for our fellow-men. It is when we feel strong sympathy for those in distress around us, that the weight of our own misfortunes and disappointments troubles us least.

I have enough of life's woes to endure, I heard one say, without troubling myself with the sorrows of others. Now I see that that man erred, he did not know the great secret of being happy. There was always something wrong with him, and he was continually brooding over his reverses and crosses, until even the smallest looked large. Hence his life was one of sadness, for it appeared to him that providence always frowned upon him. It was not so, the ill's of his life were not more than those of his neighbors. But he thought about them more. He did not sympathize with others, his sympathy reached not beyond himself, and such a disposition is ever fatal to happiness as the disappointment of long cherished hopes, it is ever at work upon the secret springs of our joys, until they are ruined. God designed that it should be so, to unite us more closely together, else every man's hand had been against his neighbor and peace had not dwelt with men. Does one say, mind not the afflictions of others, so long as they reach not thyself; heed not such advice, it is not good. Thou wouldst be happy, then labor to increase the joy of another, and thine shall doubtless also increase. Art thou strong and bold, go, search out the distressed, bowed down beneath affliction's rod, and kindly prepare a balm for their wounds, and thy reward shall be peace of soul. But art thou a child of sorrow, and do many afflictions weigh thee down, then surely thou canst find it in thee to sympathize with those who like thyself are called to breast misfortunes storm; do it, and pray for them, and half thy sorrow shall fly away. O, if all would do thus, how like a heaven our dark world would appear. The blackest spot in the sky of life should then be removed, and from its place a bright star should scatter beams of joy. Christians, followers of the Meek and Lowly, it is yours to set the example your master taught you, saying, love one another; and he would have you show forth your love for him, by living, so that the world shall be constrained to see how these Christians love. Do it, and your reward here shall be an hundred fold, and life eternal in the beautiful land of our better home.

SCRUTATIO.

### BEAUTIES OF THE BIBLE.

With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorials of past or present time. From the womb that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep; from the moth that corrupts the secret treasure, to the eagle that soars above his eyrie in the clouds; from the wild ass in the desert, to the lamb in the shepherd's fold, the consuming locust, to the cattle upon a thousand hills; from the rose of Sharon, to the cedar of Lebanon; from the crystal stream gushing out of the flinty rock, to the wide waters of the deluge; from the barren waste, to the fruitful vineyard and the land flowing with milk and honey; from the lonely path of the wanderer, to the gathering of a mighty multitude; from the tear that falls in secret, to the dir of battle and the shout of a triumphant host; from the solitary in the wilderness, to the satrap on the throne; from the mourner clad in sackcloth, to the Prince in purple robes; from the gnawings of the worm that dieth not, to the seraphic visions of the blast; from the still small voice to the thunders of Omnipotence; from the depths of hell, to the regions of eternal glory; there is no degree of beauty or deformity, no tendency to good or to evil, no shade of darkness or gleam of light, which does not come within the cognizance of the holy Scriptures; and, therefore, there is no impression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet its full supply; and no condition of humanity necessarily excluded from the limited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible.—Mrs. Ellis.

### SCIENCE AND MISSIONS.

Missionary travels form an interesting and important part of our modern evangelical literature. No travels that have ever been written can be fairly said to equal them in thrilling incident, or worldly objects, or real value. They are generally the productions of men of discriminated minds, trained to habits of discriminating observation, and capable of taking comprehensive views of the countries and tribes which they visit. The accurate scholarship of many of our missionaries qualifies them, in an eminent manner, for the responsible but useful task.

Their knowledge of geography, history, and literature, their acquaintance with the elements of diverse language, their intellectual culture, guiding them to investigations which promise the most beneficial results, and directing their attention to points of the highest consequence, render their works the most interesting contributions of learning. They know what discussion will be most acceptable to men of letters. They know what points information is demanded. Their religious character and object give them an element of qualification for their work, raising them above the sphere of common travellers, and securing to us a series of interesting investigations and observations, which in the notes of merely worldly travellers would be sought for in vain.

They go abroad with the eye of scholars and the hearts of Christians. We trust the time is not distant when science will more fully acknowledge its obligations to missions; when it will be universally understood that while this great enterprise is raising human beings from degradation and sin, and preparing them to be "partakers of the inheritance of the saints in light," it is, at the same time, contributing to enlarge the treasures of learning, the extent and profits of commerce, the benefits of international intercourse, and all the salutary results of mutual sympathy and communication between man and man. In the journeys undertaken for the promulgation of the gospel, while this primary end is accomplished, the boundaries of human knowledge are also increased, the safety and virtue of our mariners are secured, national honor and influence are extended, the foundations of new literature are laid, the cause of morality and human happiness is advanced, new intellectual energies are aroused, mind acts upon mind both by a direct and reflex influence, evangelical truth is illustrated and confirmed, and the period of the world's highest prosperity, peace and joy is hastened.—Christian Review.

B. S.

### SCOURGING.

Among the minor corporal punishments ordered by Moses, was scourging, or the infliction of blows on the back of an offender with a rod. It was limited by him to forty stripes, a number which the Jews, in later times, were so careful not to exceed, that they inflicted but thirty-nine. (2 Cor. 11: 24.) It was to be endured by the offender, lying on the ground, in the presence of a Judge. By the Roman law, the offender was bound to a stake or pillar.

We have abundant evidence that it was an ancient Egyptian punishment. Nor was it unusual for Egyptian superintendents to stimulate laborers to their work by the persuasive powers of the stick. Women received the stripes on the back while sitting, from the hand of a man; and boys also, sometimes with their hands tied behind them. The modern inhabitants of the valley of the Nile retain the predilection of their forefathers for this punishment. The Moslems say, "The stick came down from heaven, a blessing from God." Corporal punishment of this kind was allowed by Moses, by masters to servants or slaves of both sexes. (Exod. 21: 20.)—Scourging was common in after-times among the Jews, who associated with it no disgrace or inconvenience beyond the physical pain it occasioned. Hence it became the symbol for correction in general. Solomon is a zealous advocate for its use in education: in his opinion, "the bluntness of a wound cleaveth away evil, and stripes the inward parts of the belly." (Prov. 29: 30.) It was inflicted for ecclesiastical offences in the synagogue. The Mosaic law, however, respecting it, affords a pleasing contrast to the extreme and unlimited scourging known among the Romans, but which, according to the Porcian law, could not be inflicted upon a Roman citizen.

Reference to the scourge with scorpions, that is, a whip or scourge armed with knots or thongs. (1 Kings 12: 11.)—Kitto.

### MUSIC OF VARIOUS NATIONS.

The natives of Nootka Sound are passionately fond of music, especially vocal, which they execute with surprising exactness and expression, frequently keeping time with their paddles or war clubs. Their airs vary from the liveliest to the most plaintive and melancholy character. They chiefly sing in chorus, but sometimes singly.

### GOD'S JUDGMENTS ARE MERCIES.

God executes no judgments upon men in this life, but in mercy: either in mercy to that person, in his sense thereof, if he be sensible, or at least in mercy to his church, in the example thereof, if he be not; there is no person to whom we can say that God's corrections are punishments, and otherwise than medicinal, and such as he may receive amendments by, that receives them; neither does it become us in any case to say, God lays this upon him, because he is so ill, but because he may be better.

### BORROWED SERMONS.

The Electric Review mentions a curious instance—one amongst many which might be cited of the mode in which Dissenters often unwittingly support the Church, and are often admitted to its pulpits:—"Few have any conception of the extent to which the sermons of Nonconformists are preached in the churches of the Establishment. We know a parish church, in which an Irish orator delivered with great glory and much applause, the sermons of Messrs. Jay and Parsons. A leading minister among us, went one afternoon into the church of a fashionable watering place, and heard himself preach!"

### BURKE ON JOHN HOWARD.

"He has visited all Europe

**Herald and Journal.**

WEDNESDAY, FEBRUARY 9, 1848.

**IMPORTANT DECISION.**

**PROPERTY RIGHTS OF THE CHURCH VINDICATED.**  
One of the most important legal decisions in the history of our country, was made last week in New York city. The Supreme Court of the State of New York has vindicated the rights of the M. E. Church to its property in an opinion which settles the most momentous ecclesiastical question that has ever been agitated among us.

Our readers are aware that in connection with the Mafitt trouble, the trustees of "the Centenary M. E. Church" of Brooklyn, refused to admit to that church the Rev. Mr. Griffin, appointed to it by the last New York Conference, and retained Rev. Mr. Green, their former pastor, who had been suspended by the New York Conference for mal-administration. Mr. Griffin applied for an alternative mandamus. The trustees made their return to the writ, setting up as the main ground of their defense, that Mr. Griffin, the appointee of the Bishop, was not the choice of the majority of the congregation, but that Mr. Green, their suspended preacher, was, and claiming that the votes of that majority should control.

The case was argued by learned counsel, and on Jan. 31, Judge Edmonds delivered his opinion. It displays a thorough study of our ecclesiastical system, and our history, and will we think, have a conclusive influence on the public mind, respecting this and similar questions. We shall publish it in *extenso* next week. Meanwhile we give an abstract of it. Judge Edmonds thus states the gist of the matter.

The limit of the inquiry is this, has there been appropriation of property for the support of a church in which certain religious doctrines should be taught, and a certain discipline observed? If these objects are not contrary to law, then the next inquiry is, whether there has been an attempt to withhold the property from the church to which it was dedicated, whether the church participated in the avail of the property adherence to the doctrines it was given to sustain? My province is merely to ascertain what is, and what ought to be, the tenor and discipline of this class of Christians, and for the purpose of ascertaining whether a man's house, or an office, or a shop, or a room, or a portion dedicated to their support, and whether the acts of the respondents, the trustees, are calculated to withdraw them from the purposes to which they have been dedicated.

The intention of the donors is the criterion by which to determine the uses to which the property in question has been dedicated. The great frequently expresses it, and when it does so clearly and unequivocally, that must govern. But in this case the conveyance is merely to the religious corporation or name, with no other designation than "the church." In such cases, it is the duty of the Judge Gardner, in *Miles v. Gadsby*, 2 Dens 545, the corporate or denominational name, in connection with the contemporaneous acts of the corporators, may be a sufficient guide to the nature of the trust. Here the corporate name in the deed is "the Centenary Methodist Episcopal Church," &c., though the name of such clearly having respect to "doctrines established."

The contemporaneous acts of the corporators are equally significant. These are enumerated, and the judge continues:—

These circumstances show to my mind very satisfactorily that particular congregation was organized and this church dedicated with a view to the preaching of the faith and enforcing the discipline of the Methodist Episcopal persuasion, and that it was the intention of the founders thereof to support its tenets in subordination to the ecclesiastical power which upholds those tenets.

He proceeds then to the question whether the session of the trustees, "rests on considerations sufficient to justify it," and presents the following view of our Itinerary:—

The claim set up by these trustees is, I repeat, that their society, in respect to receiving preachers, is independent of the higher church authorities, and that it is optional with them, whether they will receive any at all. But the Presiding Elder of their Conference shall appoint for them. If this be well, that may be predicated of this congregation, it may be so of every other society of the Methodist Episcopal Church in the United States, and the true inquiry is, whether the independence thus claimed for all societies in this country, is consistent with the express condition of incorporation with the religious and disciplinary power of the main body of which they are component parts, and consonant to the Church government in subordination to which they were originally established?

The question is, does the name of the church, nor is that the sole criterion.

It is now a little over one hundred years since Methodism first took its rise in England, under the fostering care of John Wesley, an ordained minister of the Protestant Episcopal Church of England, and about eighty years since it had spread into America, and in its extraneous career among our people. For more than fifty years of that time, the question now mooted before me, has been once and again agitated in its councils, but it has never till now, that I can learn, invoked the interpretation of the legal title of the church, or the right of the preachers to change it.

In this same early period of its labors, to have been a cardinal principle with Wesley, that the preachers, whom he sent abroad to diffuse his doctrines among men, should be independent of the people whose sins they were to condemn, and whose consciences they were to awaken; and that they should not be bound from the Apostolic task, sever and fulfil their mission and self-denial as it was, to which they were dedicated, by the seductions of a permanent residence or the allurements of an abiding home. Hence arose what, in their language, is called the "itinerancy," or the "itinerant ministry." This, then, was the preface having charge of a congregation should be assigned at any place longer than a brief period, ranging at different times from three months to three years. Without yielding to the temptation of pausing to comment on the wisdom of a measure which has doubtless been of great service to the cause of religion, and which has attended the preaching of these doctrines in this country, swelling that denunciation of Christians here, in the space of eighty years, from less than a score of people to nearly a million, and which has sent their tenets forth into every land, and waste places, to a new and co-extensive field, with a rapidity and energy which has been surprising.

It is now a little over one hundred years since Methodism first took its rise in England, under the fostering care of John Wesley, an ordained minister of the Protestant Episcopal Church of England, and about eighty years since it had spread into America, and in its extraneous career among our people. For more than fifty years of that time, the question now mooted before me, has been once and again agitated in its councils, but it has never till now, that I can learn, invoked the interpretation of the legal title of the church, or the right of the preachers to change it.

Rev. F. Burns, preacher in charge of this station, visited us from time until his death, a period of fourty-four years, with some slight interruptions, when the authority of his office was exercised by some other person, the power of stationing the preachers in this country was exercised by Mr. Asbury as his "General Assistant," and he had the power of appointment of it, which was to be used in case of his death, or if persons appointed by him, or by him and his coadjutors in the direction of Wesley.

From that time until his death, in 1816, a period of forty-four years, with some slight interruptions, when the authority of his office was exercised by some other person, the power of stationing the preachers in this country was exercised by Mr. Asbury as his "General Assistant," and he had the power of appointment of it, which was to be used in case of his death, or if persons appointed by him, or by him and his coadjutors in the direction of Wesley.

In 1789, a conference arising from the fact that the church, as it was, sprang up in England in what is known in their library as "the First Book of Wesley," in Wesley's account of that matter says:—"I built the first Methodist preaching house at Bristol, in 1739, and knowing no better, I suffered the deacons to draw it up in the Presbyterian style, but Mr. Wilkins, who was a member of the church, and was styled his coadjutor, and those other assistants were styled helpers; so Mr. Asbury, as "General Assistant," was constituted the head of all the preachers and societies in America, with power to station the preachers, &c., under the general direction of Wesley."

The church at *Cape Palmas*, consisting of two hundred persons, is reported to be in a prosperous state. The editor of the Luminary says of it:—

Mrs. Wilkins, who has labored faithfully ten years in the colony, sends thrilling facts of individual conversions at *Millsburgh*. Br. Benham, the editor of the Luminary, says:—

Probably not less than forty of the Congos in the Republic have recently passed from death to life, twenty-four of whom are of the one hundred that went into our mission. The grove near the burying ground has been a favorite resort for the penitent, not only of the Congos, but also of the colonists.

Dr. Lugenbush writes to the editor a most interesting letter respecting these rescued victims of the slave trade, he says:—

The change which has been effected in the condition of the captives, the "Poms," since they were landed at this place, on the 16th of December, 1845, is truly gratifying to the feelings of humanity and Christian benevolence. When I received these poor, naked, degraded, and starving creatures from on board the slave ship, although I felt satisfied that their condition in Liberia would be infinitely better than it ever had been, and better than it would have been, if the vessel had not been captured; yet I must confess that some fears respecting the future comfort and welfare of these creatures, who had been so wantonly thrown into this community. Little did I think that, in less than two years, so great a change would be produced in their social, intellectual, and moral condition. Little did I think that, in so short a time, most of them would be able to understand and appreciate the transcendent blessings of the gospel of Christ, and many of them be earnestly engaged in the work of salvation.

Parents may feel as confident in the care and interest taken in their children, as in any other institution of the kind.

It is to be hoped that our preachers will not relax their efforts to furnish students, nor in their earnest prayers for the blessing of God, to rest abundantly upon it. Many have been sent there wicked and careless, but were soon made to feel a pervading moral and religious influence, have yielded their hearts to Jesus Christ, and returned home better children, (because true Christians) than when they left. No pains are spared by the Trustees to make it what should be, and we confidently hope our expectations will be fully realized.

The next morning I returned, having been much refreshed and relieved by my visit, and arrived home in time to attend my Quarterly Meeting, and re-engage in the work of teaching the glorious truths of salvation.

I am, &c., W. Livesey.

**Zion's Herald and Wesleyan Journal.**

Their great and paramount duty is to see that the temporalities connected with their charge are fairly and fully devoted to the cause which the founders had in view: the intention of those considerers being their polar star. All authority conferred on them is of necessity subordinate to this great end, and all exercise of it beyond the legitimate attainment of this end, must be usurped.

It is no excuse for any aberration from this line of duty, for any efforts to say that they have been directed to it, or are sustained in it by the majority of those to whom they owe their appointment. They are not chosen to represent that majority, but rather to execute the trust of carrying out the intention of those from whose benevolence flow the temporalties put in their charge. If such an excuse will be ever available, where is it to stop? What shall set bounds to its encroachment? And so long will it be the character of the preachers, of every branch of the church, or the subtleties of the infidel in his blindness, or the subtleties of his madness? They, from whose benevolence has arisen their position, or some nobler character has been derived from the stage of life, stand forever. Let us put away all doubt, and have full and triumphant faith in our God, and his glorious cause, remembering it was by faith the ancient saints "waited valiant in fight" and "put to flight the armies of the aliens." Our own great poet sung:

"By all hell's hosts withheld,  
We'll hew them o'erthow,  
And conquer them through Jesus' blood,  
We're on to conquer go!"

**THE WORK OF GOD IN BALTIMORE.**

We gave last week good tidings from several of our large cities. A letter in the last *Christian Advocate*, from Baltimore, records a glorious revival there:—

Some hundreds had been converted during the past half; but the present good work commenced with the holidays. Some at five, and others at half-past five, were at prayer meetings on Christmas morning; and although the night was dark, many were watching the light of the old calendar. The Lord was with them in different churches, so that there was a waking up among Christians. Five protracted meetings commenced, and one till continues. You will be glad to hear that Light street Church is among the number favored. The Lord is favoring them with the outpouring of his Spirit, so that at the altar we have seen a good number weeping and praying for mercy, and some have already obtained pardon in their different meetings. In four other congregations where meetings are daily held, many attend, and we have heard that some are converted in each house. Not many as yet come at a time to the altar; but most of those who do come are soundly converted to God, even from one to six of a night. South Baltimore has been as yet the most favored with conversions; eighteen were reported to be blessed the last week. At the preachers' meeting of last Friday thirty were present who were all much encouraged by the good prospect of a glorious harvest from the fields already reaped.

The Doctor does not say what all this requires, but we suspect he means a formal division of the property. His note to "Justitia," as well as other evidence, seem to indicate.

Prof. Johnston, of the Wesleyan University, presents some important views and calculations on the claims of our superannuated preachers, &c., with the following plan to meet those claims.

Now my plan for the superannuated claim is this: 1. Let each Conference estimate the amount of this claim for the ensuing year, and apportion it to the several districts, according to the number of members in each.

2. Let each presiding elder take the sum for his district, and cause it to be apportioned by the district stewards to the several circuits and stations.

3. Let the official board of each charge add the sum thus reported to them to the sum to be raised for the regular preachers, and then apportion this aggregate to the classes in the regular way.

4. In making up the stewards' quarterly account, let the amount collected that quarter be divided *pro rata* to the several claimants, one portion to the preacher, one to the presiding elder, and one to the superannuated claim; and let this sum be set apart each quarter, and reported by the preacher in charge to the Conference.

By such a plan, the worn-out, the widows and orphans, would continue to share equally with their brethren; and even-handed justice is what they, if in any the world, have a right to claim, and what the Church, I am sure, is desirous of granting.

As to the official board, the work is simplified.

There is no separate system of operations, no additional call to be made on the Church; it requires no set occasion for opportunity; the collections for the support of the ministry are one.

It will be seen that the Professor's plan agrees substantially with the suggestion made in these columns some time since, except the detailing or averaging of the amount among the districts, circuits and individual churches. In these latter respects his plan has more system and precision, but for this very reason it may be the less feasible: for our districts, circuits and societies have no regular ratio between their numbers and pecuniary strength. Often the larger in numbers may be the weaker in resources.

Still we should be glad to see it or any other experiment established, so that they not contrary to the law of the land, or injurious to the public morals.

That protection is now sought at the hands of this court, and it only remains to inquire whether, according to its rules and practice, it has the power to do so.

Having become rather exhausted by the labors connected with our late revival in Taunton, I found it necessary to *rusticate* a few days, in order to recruit my wasted energies. I knew of no place in New England so well adapted to the object as the beautiful village of East Greenwich. It is one of those enchanting places, that only need to be visited to be loved; and a very short residence among its happy and hospitable inhabitants endears it to the heart. I arrived by the cars on Monday afternoon. Many of the students were at the depot looking for their friends, as the term was just closing; some of whom had the pleasure of the most happy greetings. I called first upon Mr. Houghton, whose devoted labors in the cause of Christ has endeared him to the Church and congregation to whom he ministers; and whose labors God has owned in the conversion of more than twenty souls, many of whom were students in the seminary. I was kindly entertained at the house of our mutual "friend," one of those *Green* spots occasionally found, in this "wilderness world," where a Methodist preacher finds a shelter and a home—where every comfort is afforded, and a generous-hearted welcome, makes one feel as comfortable as at home.

After enjoying the hospitality of the occasion, accompanied them to the Village Lyceum, to hear a lecture on the character of the late Judge Durfee, of Rhode Island. The gentleman must be a man of talents and learning. The subject must have been one of great difficulty; for he bent himself to the work before him with giant might, and labored hard for near two hours, like a man "mowing," and when he got through, he might have been wiser, but it is doubtful if any of his audience were.

He said many good things cannot be doubted, (as who could not in two hours.) All we heard said about Judge Durfee, was that he had written a poem, an Historical Lecture, and a work entitled the "Panadea." The last, he said, had been charged with obscenity, and a skeptical tendency. He undertook its defense, and if it was obscure as his defense, I pity the man who tries to understand it; and as to its infidel tendency, I think it quite doubtful from the defense, as it could tell nothing but to obscure and bewilder the mind with the most laborious demonstrations of "sublime nonsense." I only give my own impressions; those who are fully initiated into the mysteries of transcendental philosophy, may possibly comprehend it. I found next day, no one who understood it, save myself.

As the term closed on Tuesday, it was agreed to have a social interview in the evening, in the large dining hall, in the boarding house. The hall was decorated with great taste by the young ladies belonging to the society in the seminary, gave us one of the most spirited exhibitions it has ever been my privilege to witness.

It is enough to say of them, that each exceeded herself and every body else; so much so, that there was no disputing afterwards, concerning the merits of the performers. It was a visit, in itself, as to all its parts, perfect. Cakes and fruit were then circulated to the *select* but crowded audience, furnished by the students. After which, an excellent protracted meeting in Elizabeth Hall, followed. I last heard from them *Southern-born*.

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# Zion's Herald and Wesleyan Journal.

## THE CHURCHES.

**ORONO, ME.—Rev. E. M. Fowler writes, Jan. 27:**—We are having a most blessed work at Orono, (two miles from me,) where the powers of darkness seemed to have triumphed for years. O Lord, arise and shake terribly the earth.

**NEW BEDFORD.—Rev. J. D. Butler writes, Jan. 27:**—We are enjoying a very interesting state of things, in this charge. About thirty persons have professed conversion, and new cases of awakening are taking place daily. Some have also professed to find peace in believing, at Fourth Street, and brother Titus at Pleasant Street is holding a series of meetings, with very bright prospects of a revival. Some conversions have also taken place at the Christian Baptist Church, in the south part of the city. In fact there is a decided improvement in spiritual things, throughout the place. May the Lord help us to live humble, prayerful, and watchful, so that this state of things may continue and increase gloriously.

**MILLTOWN, ME.—Rev. J. Keith writes, Jan. 23d,** God has graciously revived his work on one part of my charge—nineteen having united with the church on probation, since Conference, and the prospect is still cheering.

**ALBANY, N. Y.—Rev. Thomas Armitage writes:**—A glorious revival of religion is progressing among us in the West station in this city. About forty have been converted, and the work continues.

**SCITUATE.—Rev. N. Beninis writes, Jan. 31:**—We are enjoying a gracious revival season. Twenty or more manifest a desire to flee from the wrath to come and be saved from their sins, ten of whom have been converted, and the work favorable.

The following extracts are taken from a letter, which the Flag publishes, received in Matamoras from a gentleman in Vera Cruz, dated the 21st inst. Although the date is not so late as we had, the contents are interesting.

The Alcalde's Courts of Vera Cruz are abolished, and Gen. Twiggs has made new regulations with regard to Mexican slaves; they are tried by our military court and whipped in the public square. Twiggs says that he intends to make the people of this town so honest, that a person may leave his coat or hat in the plaza all night, and it will be found in the morning.

**THE THEATRE.—The Philadelphia Ledger correspondent writes as follows concerning the late negotiations in Mexico:**

The treaty which Gen. Scott and Mr. Trist have made in Mexico, and which is not but a *prospect*, as it is made without authority, and is not binding on either party, are, as I once informed you, substantially the same as those offered by Mr. Buchanan, through Mr. Trist, to the Mexican Commissioners at the Rio Grande to the Atlantic side, and the Gila on the Pacific.

The sum of money which is to be paid for Upper California may be \$15,000,000. The treaty concluded by Scott and Trist, you may depend on it, had a good deal to do with the difficulties that occurred among the officers of our army in Mexico.

Worth and Pillow both denounced.

## THE CHURCH IN PHENIX, R. I.

Dear Dr. Stevens:—As a revival intelligence from any source, is always interesting to the truly pious, I would add my mite to that department of your paper, by saying we have had, and are still, enjoying some revival in the city.

On returning from Conference, and reflecting that God blessed us the past year, in the conversion of about 50 souls, we felt bound in *gratitude*, to labor for the outpouring of his spirit, and began to agonize for sinners.

Occasionally a sinner sought God, during the summer and fall, and we concluded to commence a series of evening meetings.

In November, brothers M. Chase, and L. D. Bent, came and labored with us two weeks.

After they had left, other brethren aided us four weeks more, and the result is over 40 have professed to be converted or reclaimed, 34 have joined on trial. Of course some have joined the other churches; as is the gloom of darkness, to send flaming torches into the different branches of God's spiritual Zion.

On the whole, we have labored hard to please God, and take courage. Since I came here, we have received \$6 on trial, and 10 by letter.

God has been very merciful to us, for but one adult has died in our congregation since my stay with this people, which has been exceedingly pleasant.

But I am reminded that Conference is near at hand, and hence would remark, whoever may come here next year need have no fears as to his appointment, for he will have the comforts of this world, such as a good parsonage, open and generous heated brethren, together with a good band of laborers.

God grant the brethren may petition the right court, and that the right man may come.

GEO. W. BREWSTER.

## HARDWICK AND NEW BRAINTREE, MASS.

The Lord is at work in this section, (Hardwick and New Braintree). Nineteen persons, in the judgment of charity, have passed from death into life. The work commenced in the middle of December, in a prayer meeting at brother A. P. Warner's, when the only two sisters present were happily converted to God.

Rev. Robert Hamplon was confirmed in his new dignity in Crediton, London, on the 12th, amidst much trial of pie, by whom he was last cheered. He is a descendant of the famous Hamplon, and Lord John Russell and "heresy" triumphed with him.

Gold and silver plate in Windsor Castle is valued at £2,000,000.

The railway calls for January amount to £4,677,000. Of these £21,000 are on foreign lines.

**OVERLAND MAIL.—Advices from Bombay to the 1st of December, Madras to the 29th of November, and Calcutta to the 19th of November. No later intelligence from China.**

**LOSS OF THE STEAM FRIGATE AVENGER.—The Peninsular and Oriental Company's steamship Pacha, just arrived from Malta, reported the total loss of her majesty's steam frigate Avenger, on the 20th of November, at the port of Callao. The Avenger, bound for Manila, was lost with 270 persons, crew and supernumeraries; all of whom, it is feared, were drowned with the exception of a Lieutenant and four men. The vessel was commanded by a son of Admiral Napier; and among the crew were Captain and Lieutenants of the Royal Navy. Mr. Overbury, and two other befriended clergymen, to be heard in opposition to the confirmation of the bishop elect of Hereford, and to determine on such opposition. The court granted the rule without expressing any opinion on the matter.**

That their meeting house and parsonage having been built by contributions from Methodist, generally, and for the use of a quarterly meeting, the trustees of the fund, and the trustees to divert them to any other purpose, or to appropriate them from the subordination which was voluntarily assumed at the establishment of the society.

It is no excuse for the trustees of their action which should not be given to government, or the pastor of Concord, if the trustees were to claim that they did not worship in that building, as it is their duty only to see that the temperance of the society are faithfully devoted to the uses intended by those whose benevolence founded and endowed the church.

That they erred in refusing admission to the relatives, as their practice of entering the church for funerals, should not be given to government, or the pastor of Concord, if the trustees were to claim that they did not worship in that building, as it is their duty only to see that the temperance of the society are faithfully devoted to the uses intended by those whose benevolence founded and endowed the church.

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For the Herald and Journal.  
THE HOME OF THE HERO WAS HERE.

O, still are our valies, and fair  
Is the woodland's thick foliage of green,  
The hills a bright drapery wear,  
And clear is the silvery sheen  
Of the rivulet, yet there's a charm  
To the freeman more holy and dear,  
A truth that his love should embalm—  
The home of the Hero was here.

In childhood he strayed through this glen;  
Or climbed to that rocky hill's brow;  
The landscape was beautiful then,  
As perfect and lovely as now.

Perchance, o'er the calm, glassy lake;  
He marked the bright sun disappear,  
Or watched the pale moonlight awake—  
The home of the Hero was here.

He died for his country, alas !  
That his country ingrate should prove ?

Those years in their course should pass

Without a memorial of love.

Columbia, forget not his name,

America, weep o'er his bier,

But take not the honor we claim—

The home of the Hero was here.

"In the strength and the beauty of youth,  
I die, but I only repine,  
That for freedom, for justice and truth,  
I have but one life to resign."

The shadows of death circled round,

The spirit's bright escort drew near,

A home with the bled he found—

The home of his childhood was here.

The place of his grave is unknown,  
No name or fame it commands ;

But where the hills of his home,

A rich granite crypt stands.

As a soldier, with brave men he stood,

As a Christian, his name we revere,

Die as a patriot should—

The home of the Hero was here.

Let England hear her Wellington chain,

Let France hear her Napoleon adore,

Let Europe re-echo their fame,

And brighten the laurels they wore—

We care not—the virtues of HALE

In far richer lustre appear;

And proudly we publish the tale—

The home of the Hero was here.

HARMONY.

## SLAVERY.

For the Herald and Journal.

## THE NEXT GENERAL CONFERENCE—NO. 2.

Mr. Editor:—There are several important questions to be met, and settled at the next General Conference. These questions however, are not of equal magnitude; and there is danger that the one which stands high above all the rest, should have a subordinate place assigned it, or be altogether overlooked.

The Property Question has been made to assume quite too much importance, while in fact, it is one of little consideration, except so far as it may be connected with matters of higher moment. What is the question of mere property, when compared with one involving the Christian character, the consistency, the moral purity of the M. E. Church?

If there were no constitutional barrier in the way, no question of justice concerned, no moral interest at stake, I should say, at once, give the South a portion of the Book Concern property. But I could never consent to any entangling alliances; any arrangement which would serve as a ligament, to connect us in any way with a slaveholding organization; and especially when there would be a liability to interminable misunderstandings, "exasperated quarrels," and vexatious litigations. (1.) If there be anything done, let it be so done, that the space between the two organizations, shall be as wide as earth and heaven. I do not mean that there shall be no sympathy for the people belonging to the Southern organization—but I mean that there shall be no fellowship for the organization itself. The souls of the people are precious, and should be cared for—but the organization—what is it? An organization having for its only design, the fostering, upholding and defending of the institution of slavery.

What an infinite distance between such a design, and the one for which the M. E. Church was organized, "the spreading of scriptural holiness over these lands?" They form the widest possible extremes—they are perfectly antagonistic. There can be, consistently, no more fellowship between the two organizations, than between light and darkness, Christ and Belial, or a believer and an infidel.

The great, the vital, the all-absorbing question to be settled then, at the next General Conference, is the question of Christian fraternity with the M. E. Church South. Whether they shall be recognized as a Christian church, and a branch of the Wesleyan family, must be emphatically the question of questions, with that body.

The English Wesleyan connexion have settled that question already, and if we do not settle it as they have, they will withdraw the hand of fraternity from us also. (2.)

Another question, next to this in point of importance, is whether our General Conference shall acknowledge the binding force of the plan of separation, and especially that part of it which has been decided by the Bishops to fix a geographical boundary line. Some are disposed to undertake to overthrow the validity of the provision of the plan, by raising the question of constitutionality. But where, I ask, does the authority for settling the constitutionality of the acts of the General Conference, reside? Where has it been deposited? This remains a question to be settled—and must be settled before the question of the constitutionality of the plan can be settled. (3.)

Now a more direct, palpable and sure way of deciding whether the plan be in force, and whether the M. E. Church be under an obligation to regard its stipulation, is for the General Conference to examine and analyze the course of procedure on the part of the Southern organization. If this method be pursued, there can be no doubt as to the result, provided a majority of the members of the next Conference be true men.

(4.) It is one of those things read and known of all men, that the South have grossly departed from almost, if not quite, every stipulation of the plan. When it is decided that they themselves have rendered the plan a nullity, the geographical restriction will be off, and the whole South will be open as missionary ground to the ministers of the M. E. Church. And what is more, there will be a call for them, and a call for a class of them that are little thought of now for such a field of operation. There will be a call for the sternest and most unwilling spirits.

After the question of fraternity, and the question of the valid force of the plan of separation are disposed of, then the Property Question may be considered. But it must be kept in its proper place. It has already acquired a sort of a captaincy. But it must be placed among the subalterns. (5.) If the concentrated wisdom of the Conference can find out a legal, consistent, and safe way of dividing the property with the South, it may be done. For the present, however, I can see no way it can be done, and no reason why it should be done. To ride over the constitutional law of the church, to grossly infringe the rights of the necessitous and distressed members of our itinerancy for no other or better reason, than to quiet a few exasperated and virulent spirits, is an idea that ought never

to have been entertained by a northern Methodist, much less, to have been seriously proposed as a "peace measure." (6.)

The rule which heaven has laid down is "first pure, then peaceable." The purity of the church, and the fundamental principles of her economy, must be guarded and preserved inviolate, at any cost. The doctrine put forth and maintained by the editor of the Herald, in 1844, that there must be no compromise with the slaveholding portion of the church, was the true doctrine.—Happy would it have been for us, if this doctrine had been carried out in practice. (7.)

I am highly pleased with the following sentiment, expressed by the venerable J. B. Finley, in a letter from his hand, which appeared recently, in the Western Ch. Advocate:—"I do object," he says, "and I will oppose to the utmost of my ability, anything being done which will uproot and destroy the foundation of our church polity." (8.) That is a point that must be guarded, or we lose our distinctive character as a church, and with it the power to accomplish the holy purpose of our organization. Glad am I to hear such a voice from the West; and sure I am that there are many who will respond to it from the East.

Children are often heard to say, when speaking of their parents, "what do my father and mother know about it?" just as if a knowledge of grammar, arithmetic, geography, history, philosophy, and the kindred sciences, constituted the sum total of all education, while in reality they form but a small portion of it in the true sense of the word, though in themselves they are quite essential to it.

And here it may not be improper to remark, and perhaps not be saying too much, to affirm, that parents are, in this respect, in fault, for by their own confessions their children receive the impression that they know but little. They are frequently heard to say, even in the presence of their children, "we do not pretend to teach them; they have advanced quite beyond us."—But they sadly miss it when they allow their children to receive, and much more to cherish, such impressions.

We believe that, your children grow old in knowledge quite fast enough for their size, without such aids, and ten to one if they do not set you aside out of their way long before they are twenty-one. Their superior knowledge will just qualify them for the administration of family government which they will be likely to perform with wonderful success, (and I may say felicity, too, as far as concerns themselves,) because it is well in accordance with their natural propensities.

Already have the lad, and lady too, (if such she can be called) of twelve or fifteen, so far gained the ascendancy over their parents that they fear to offend their dear ones by an omission to please them in all things, lest they should be scolded for their neglect. And how can it be expected that they will hear counsel and receive instruction from those who are less wise than themselves?

They are often heard to dispute their parents with all the ardor and enthusiasm of logicians and philosophers of the early ages, yet, perhaps, with more confidence of success.

3. We entirely differ from our correspondent here. Those who would theorize on our church government, have asked the above question, but our government has no theory—it was never devised—it is the result of circumstances. In the civil government, we have a supreme court, distinct from the legislature and executive, to determine the constitutionality of laws, &c., but in our ecclesiastical system, the legislature (so far as we have any) and the supreme judiciary are combined in the General Conference. That body has, indeed, disclaimed, (in 1828) any strictly legislative capacity—it is more judicial than any thing else.

The power, then, to determine the constitutionality of its acts is inherent in the body itself. It has made an unconstitutional act and afterwards discovers its mistake, there is no power to correct the mistake, but in itself.

We believe, too, that notwithstanding some inconveniences, this power is best lodged where it is; the difficulty of brother C. is but a hypothetical speculation. All religious bodies of the land have substantially the same system.

4. We differ most emphatically from brother C. here, also. The conduct of the South ought, of course, to be condemned, but we wish that unfortunate "Plan of Division" annulled, on a much higher ground than its mere violation by the South; it should be annulled, not merely because it has been forfeited but because it was unconstitutional; and there is no difficulty as we have just shown, in the General Conference thus pronouncing it.

The main motive of its repeal will not materially affect the existing geographical relation of the parties, the "line" would remain as it is; and upon whom shall the fault be charged? Children are prone to imitation, and what is said and done by parents, is almost invariably said and done by the children with confidence and without fear, as they always look to them for an example.

Each day's observation confirms the truth of the remark, lately made by one who has had an extensive acquaintance with children and youth, as well as parents, in consequence of the station he occupies, viz: "that there is as much family government at present, as at any former period; but it is all in the care of the children." The reason, doubtless, is that the parents are either too old, or too old-fashioned, to manage the affairs of the family, and consequently it must have fallen to the lot of the younger portion of community to be evicted.

If all the mothers would come to the same wise conclusion, they would save thousands of their sons from the drunkard's grave.

It is cheering to know that children will in thousands of instances, atone for the deficiencies of their parents.

## PARENTS.

For the Herald and Journal.

## TOO OLD, AND TOO OLD-FASHIONED.

These epithets are frequently applied to almost every class of individuals. To parents, masters and guardians, fathers, ministers, and teachers of all classes, though not in a manner at all becoming or respectful.

Children are often heard to say, when speaking of their parents, "what do my father and mother know about it?" just as if a knowledge of grammar, arithmetic, geography, history, philosophy, and the kindred sciences, constituted the sum total of all education, while in reality they form but a small portion of it in the true sense of the word, though in themselves they are quite essential to it.

That the present is an age of improvement and of wonders no one will pretend to deny, consequently almost a total eclipse must rest on all past ages.

A brighter day seems to have dawned on the present generation than ever yet shone on our world. Happy will it be if its brightness does not lead to the discovery of evils which a darker shade might have concealed.

As regards school government, teachers are generally selected who are young enough (and fashionable, too,) to govern by moral suasion, probably because that is the only suasion which is used in most families at the present, and of course the only one likely to meet the approval of both parents and children.

We would of course disapprove of young teachers, or of moral suasion. We admire youth in every sense where it is connected with virtue, principles, and moral suasion, too, where it is rightly applied, (for kind words frequently operate like a charm in quelling stubbornness, and eliciting obedience,) and we would encourage the youthful teacher in his arduous employment, but would by no means encourage him in the belief that his cranium contains all the knowledge that has ever yet been discovered; or that all children can be governed by kind words alone.

Some parents seem either to have misunderstood, or to have misconstrued, the declaration of Solomon, where he says "the rod and reproof is to such minuteness as to require the aid of a microscope to render it visible." They reared an elegant fabric, however, of which the corner stones were novelties and nothing.—Before this temple the people stand wondering, while the grave doctors stand up to puzzle them.

One believes a dead man may say Mass, but another doubts if that be philosophical. One thinks a hundred thousand angels can stand on the point of a needle, while another makes out by his sharp dialectics, that they will not be very comfortable there. Just then Luther runs out from a monk's cell, with his hood on, and laying his hand on his heart, he declares "you are both wrong." He begins to talk of his sorrow for sin; his deep anguish; the method by which he found relief. There is a rustling among the multitude. They all follow him and the doctors, enveloping themselves in their cloaks, take their hats and run. We never hear of them more, except as they come occasionally to knock through the key-hole of the church door to see what the monk is doing.

In the next age English sermons were no more than moral essays. While the grave divine prosed over the written page, the good people went to sleep and made the Sabbath a day of rest. It came to pass in those days that a keen-eyed, sprightly young fellow came along from Oxford. He has a spice of ancient lore, but this is not his subject matter. He talks of a new life; a wondrous experience he has met with. In sailing to America he discovered a new world in the deep recesses of his own soul. On this he dwells with pathos.

Now those dry fellows in the cathedral awe and rub their eyes, while the inquiry is whispered round "who is that?" "he is the man we like." They follow him to the next appointment, and he never wants hearers, though he preach in a kitchen, a barn, or even on a horse-block. Yet the old divine says, "what does he know? he is absolutely the most silly man I know of." The philosopher avers that he is mad—he is drunken, though it is but the third hour of the day. The one avows him fit only to become an inmate of Bridewell, the other of Bedlam. The man in canonicus declares he is not orderly; but he goes straight forward and tells his simple story. Such was John Wesley. Such, too, were Bramwell, Stoner, and Smith.—They were men of deep experience, and hence their success. They were not great but holy men. Stoner records, in his Journal at the beginning of a year, his consecration to God and his experience of the blessing of perfect love. At the close of that year he records the conversion of 400 souls to Christ. Let me go and do likewise. Such a ministry will ever be blessed; such a ministry will be "fair as the moon, clear as the sun, and terrible as an army with banners."

BATON SIRRELL.

JANUARY 18TH.

Among the rest there is found a numerous class of teachers, that are either too old or too old-fashioned for the task of strengthening good dispositions, and correcting bad ones, which is admitted to be one of the great objects of education. And besides, the sciences (as some seem to think) have nearly all been discovered within the last fifty years, as well as the method of teaching them.

and were striving hard to divide them. But the porch, the academy, the grove were deserted by the people.

Rabbis, of olden time, had been seated in the chair of Moses, abstracting the life out of the truth, till the populace cared not to listen to their dark lucubrations. But Christ came and died; and the apostles rehearse the simple story of the cross, and its magic influence on them.—Paul, when apprehended at Jerusalem, rehearsed to them his life and experience. Again, when standing before the dissolute Agrippa, instead of resorting to smooth periods, or the astute dialectics of the schools, he simply related his experience. With the apostles, each doctrine they preached was confirmed by a rich, warm experience of the things of God. Every objection was thus confuted. What follows? Why the world awakes and gives audience to the simple narrative. This is the foolishness of preaching of this world. But man would improve the patent of God taken out and we have a new edition of worldly wisdom in the shape of the schoolmen whose avocation is that of hair-splitting and dividing the ultimata of truth. They institute a kind of pulvring process by which they reduce it to such minuteness as to require the aid of a microscope to render it visible. They rear an elegant fabric, however, of which the corner stones were novelties and nothing.—Before this temple the people stand wondering, while the grave doctors stand up to puzzle them.

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C. M. HUGGINS.

JANUARY 7.

Mrs. ALICE SWETT died in this city, Nov. 26, aged 81 years. She was a member of the Bromfield St. Church, for 30 years, having united with that society under the labors of Messrs. Mudge and Merritt. No considerations, no circumstances, nor novelties, could at any time draw her away from the gospel or the people of her choice. The Sabbath was to her always sacred, and the devotions of the sanctuary her delight; and class and prayer meetings also were always places of refreshment to her soul. The messenger, death, found her, unprepared, but waiting. "No gloomy fears or guilty dread" disturbed her quiet passage